whole Earth newsletter

United Church Board for World Ministries June 1993, Vol. XXIII, No. 1

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Petrucelli to head GSR Office

The Rev. Dr. Linda S. Petrucelli, UCBWM missionary in Taiwan for nine years, was elected by the UCBWM Board of Directors at their April meeting to serve as Secretary for the newly formed Office for the Global Sharing of Resources, which is based on principles of the Sao Paulo Process (see related story, page 9).

"The spirit and fire of Linda's enthusiasm and vision were clearly felt by Board members," said UCBWM Executive Vice President Scott Libbey. "She will connect very importantly with our responsibility to receive and administer One Great Hour of Sharing resources. The foundation for this position is clearly a faith statement. One aspect of its expression is in the World Council development of guidelines from El Escorial, Spain, that all resources come from God and belong to God's creation. Linda will be serving the whole UCC in helping us to understand that, and to develop forms of behavior in our own personal discipline and corporate life which can be an

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The Rev. Dr. Linda S. Petrucelli

A vision of global ministries

By Donald M. Holcomb, UCBWM Board of Directors

The discerning of God's call to mission in the world is the task of every church in every age. We in the UCC enjoy a rich heritage of missionary leadership among U.S. Protestant denominations dating back nearly two centuries from the American Board of Commissioners for Foreign Missions through the present institutional configuration. We have sent many people overseas to bring word of God's action in Jesus Christ and to live out our understandings of that action in our own lives, and we continue to engage in important ministries to others around the globe through overseas personnel.

And yet the world has become startlingly smaller through recent technological changes, and we face a continuing challenge to redefine this work in ways that are most relevant for the times in which we live. No longer do we see this as an activity of sending only, but also of receiving; no longer is our understanding one of mission "to," but one of mission "with." We recognize and celebrate the many ways that God speaks to others, and through them to us. Mission is a joint enterprise in which we in this church and those in other churches in this land and

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Van Vactor endowment set

An endowment fund to honor the Rev. Lloyd Van Vactor has been established. It is to be used to support the Theological Education Scholarship Fund of the United Church of Christ in the Philippines.

A gift of $5,000 was received from former UCBWM Board Member Stanley Dole, to be used for extra-budget support for the Philippine fund. Similar to the Elnora B. Walcott Fund, income only will be expended. Dole hopes the establishment of this fund will stimulate other contributions to the Board.

Van Vactor was a missionary to the Philippines for 27 years before joining the UCBWM national staff in 1981. He officially retired last year, although he has been and will continue through August administering One Great Hour of Sharing funds, helping coordinate UCBWM development, disaster response, social and medical work and refugee programs.

The fund is to be a permanent endowment for projects which the Board would not have been able to fund otherwise, or only in a small amount.

The Elnora B. Walcott Fund was also established at Dole's initiative in 1978 from gifts totaling approximately $4,500, after her retirement as President of the UCBWM. That fund's special emphasis is the empowerment of women. After several years of adding income and interest to the fund, the first gift of $2,000 was given in 1982 to a Micronesian woman theological student for a year of special training in Arizona.

Other gifts from the Walcott Fund have included $4,000 to the Border Ministry Project, El Paso, TX, to help empower Mexican women workers struggling under oppressive working conditions in the maquiladoras; $4,000 for an international delegation of 12 young persons to attend the 1992 UCBWM Annual Meeting and Disciple/UCC Youth Events in West Lafayette, IN, and Beloit, WI, respectively; and a $5,000 gift to help in the establishment of the Ruth Catton Endowment Fund for Baitalpur Hospital in India upon Catton's retirement in 1993.

Recycling. *Whole Earth Newsletter* is now being printed on recycled paper. Additionally, soy-based inks which are more environmentally friendly are also being used.

Message from the Staff

LA: Does the Church stand a chance?

by Arthur L. Cribbs, Jr.

The Rev. Arthur L. Cribbs, Jr., UCBWM Secretary for Racial and Ethnic Minority Constituency Development and Recruitment, is now working in a ministry in response to the Los Angeles riots. He is working with the Southern California Conference and the South Central Mission Council—a task force formed last year by the Conference—as the staff person of the Urban Coalition for Community in south central LA.

It's been more than a year since violence erupted in Los Angeles following the acquittal of four white police officers charged with beating an African-American motorist.

Today, nearly two months after two of those officers were found guilty of violating Rodney King's federal civil rights, the streets of Los Angeles remain relatively calm. Observers on the scene say they are waiting for the proverbial "other shoe" to drop. That, of course, is the trial of the four African-American men accused of attempting to beat to death white truck driver Reginald Denny.

In the midst of judicial procedures and televised decisions of juries, the UCC has established an office in LA. It is called the Urban Coalition for Community. Six local UCC churches are attempting to find common ministry in the context of Los Angeles that will unite them toward a single goal.

This is particularly challenging since the "congregational" polity of the UCC has encouraged local churches to do ministry autonomously in their individual communities. Yet the

"While the media daily attempt to define and describe life in Los Angeles in the most graphic and negative terms, the people are striving to find ways to create harmony . . . "

Church of the Master, the Congregational Church of Christian Fellowship, Immanuel, Lincoln Memorial Congregational, Morningside and Pilgrim UCC have joined together to meet this challenge. They have formed the South Central Mission Council, comprised of six UCC pastors and 12 lay leaders. The national instrumentalities of the United Church of Christ are supporting the ministry of the Coalition.

Los Angeles is an international city, with residents from every corner of the globe. That multicultural diversity makes urban ministry particularly exciting. On any given street corner, one may hear four or more languages being spoken simultaneously.

The other day I stopped at a gas station to get directions to a street in Torrance, an LA suburb. Four employees were in the office—a Latino, an Arab, a Caucasian and an African-American. All had what I would call heavy and distinctive accents. Each attempted to assist me as they discussed together the best route for me to take to reach my destination. That kind of exchange is typical in LA today.

While the media attempt to define and describe life in Los Angeles in the most graphic and negative terms, the people are striving to create harmony and points of unity and respect.

The challenge for the church is to discover new ways to counter the propagation of bad news reported over TV and radio and in the local newspapers. Behavior on the streets is often modeled by the images projected and broadcast throughout the city on an almost hourly basis. It is very difficult to receive good news over the airwaves.

"National church leaders can begin advocating for an effective urban policy that will bring jobs, justice and an end to violence in the inner cities."

When "real life" is reflected through information media as well as entertainment media, then we are faced with the so-called "chicken-and-egg syndrome." The fact is, society in LA is being defined by media managers who deny their responsibility while continuing to promote violence and dangerous lifestyles.

Los Angeles is a mission field that is ripe for the Gospel harvest. People are seeking good news and opportunities to make their city more liveable. The church has been given a wonderful and unique opportunity to be relevant—an alternative station in their midst.

There are at least two things we can do immediately. First we can open our doors to everyone to come in and be a part of our community. Second, we can walk outside our sanctuaries and become a part of the communities where our churches are located.

The church can provide "safe space" where people can share their stories and experiences, and we can listen carefully and sensitively. The church is a place where neighbors can begin to organize themselves to make a difference in their communities, schools and local governments.

This is already happening among the six UCC churches. For example, "community conversations" are held weekly at Christian Fellowship, which attracts Korean-Americans, African-Americans and Caucasians. Educational programs are held at Immanuel for youth at risk.

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Continuing the Missionary Herald, founded in 1805, Whole Earth Newsletter is published three times a year by the United Church Board for World Ministries, 700 Prospect Avenue, Cleveland, OH 44115. There are no restrictions on the use or duplication of material contained herein. Editor: Sandra J. Rooney; Managing Editor, Helen M. Hayes. Annual subscription, $2.00.

Caribbean Mosaic

The Caribbean is a mosaic. Much of its flavor and energy springs from its diversity. It is an amalgam of many things:

- independent countries, colonies, territories and departments;
- languages of English, Spanish, French, Dutch, Kreyol, Patwa, Papiamentu and others;
- island and mainland countries;
- Hindus, Muslims, Protestants, Catholics, Shouters, Shangoists, Vodunists, Rastafarians, and others;
- democratically elected governments and dictators;
- stable governments and military coups;
- sun-kissed beaches and polluted lakes; and
- tourists coming in for vacation pleasures and nationals emigrating out for jobs.

"Since there will never cease to be some in need on the earth, I therefore command you, 'Open your hand to the poor and needy. . . .' " —Deut. 15:11

Haiti Foot-Washing

"Foot-washing demands that we receive as well as give. A couple of months ago, I stood in line behind the water spigot waiting for a chance to rinse my feet. Finally it was my turn at the pipe, which ran at a mere trickle. Suddenly a woman kneeling there, waiting for her bucket to fill up, startled the life out of me. Before I knew what was happening, she had splashed water on my shins and rubbed the grit off my ankles. Then she turned her nearly full bucket upside down to give my feet a final generous rinsing. I now think I understand why Peter protested when Christ washed his feet. Her spontaneous act of kindness left me amazed as I walked away. I saw her put the empty bucket under the pipe to wait again."

—Rebecca Dudley

". . . what the world has lost because of the interruption of the histories of other peoples and the callous destruction of other cultures is beyond human computation." — The Rev. William Watty, President, Methodist Church in the Caribbean and the Americas.

The domination of the land and peoples of the Caribbean has left a legacy of imported populations indentured and enslaved, their descendants trapped in sugar cane mono-economies; tourists extolling values that do not apply to the Caribbean way of life; and international monetary policy shaping economic futures for generations to come. While a future of Caribbean self-determination seems elusive, such dreams of independence—as diverse as the region's human colors, languages and religions—abound.

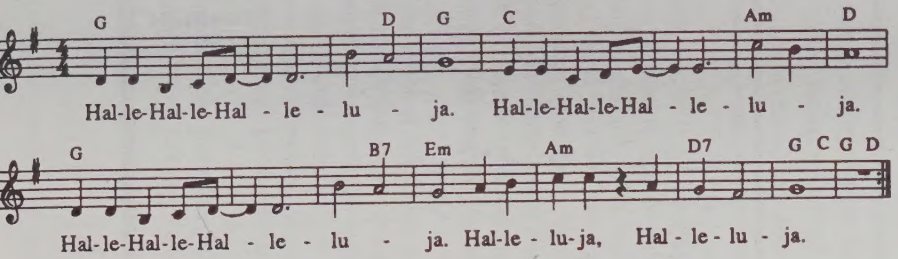
The religious picture is also one of diversity. Hindus and Muslims are strong in some countries, with Christians most prevalent throughout the region. All coexist with a number of religious expressions which have come from the region itself, such as Ras Tafari, Shango and Vodun.

In recent years the Common Ministry in Latin America and the Caribbean of the United Church of Christ and the Christian Church (Disciples of Christ) has maintained relationships with partners in Cuba, the Dominican Republic, Haiti, Jamaica and Puerto Rico. We have sent missionaries and provided other support for the programs of partner churches and institutions in agricultural, social, educational, medical and church work.

Delegates to the UCC General Synod in July will be presented with two resolutions geared toward ending the 30-year embargo against Cuba. Humanitarian support (supplies and medicine) for Cuba in recent months has come through the National Council of Churches of Christ/USA and Pastors for Peace.

A resolution affirming the partnership of the UCC/USA with the United Church in Jamaica and the Cayman Islands will also be presented at Synod.

Caribbean



— From In Spirit and In Truth, Worship Book of the World Council of Churches' Seventh Assembly, 1991, Canberra, Australia.

The Declaration of Kingston

Today is the day of Pentecost and, guided by the light of that event, we must liberate ourselves from the prisons of our minds, abandon the temples, and become pilgrims making our way through the cities and countries of our continent. To be with Jesus the Christ is to give testimony to the Risen Lord in the midst of the denial of life to the less fortunate. It is in this spirit that we must build ecumenism centered on the cross as the symbol of the coming together of all churches in response to the cries and suffering of the oppressed.

— The Declaration of Kingston

A Child's Prayer

My house is not my house
If there's someone without a house
Alongside my house.

The thing is that my house
Can't be my house
If it's not also the house
Of whoever has no house.

—Cuban child

Intercessions

Leader: Sisters and brothers, let us commit ourselves to pray for the work of the Spirit in our lives and in our churches. . . . Let us commit ourselves to pray for each other. . . . Turn to the person next to you and ask for their prayer or indicate your intention to pray for them.

Let us pray.

O God, we thank you that you send the wind and flame of your transforming life to lift up the church in this day. Give us wisdom and faith to know the great purpose to which we are called.

People: **O Lord, hear our prayer.**

Leader: Lift up the oppressed. Give dignity and integrity to relationships between women and men, youth and aged, races and cultures and persons who are differently abled.

People: **O Lord, hear our prayer.**

Leader: Spirit of Unity, we thank you that you reconcile your people. Make us respectful in our dealings with those who differ from us. Transform and sanctify us, renew and empower us as we walk the way of the cross in your name. Raise up new ministries in every part of your church.

All: **Hear our prayer for Christ's sake. Amen.**

"I hate, I despise your festivals, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them; and the offerings of well-being of your fatted animals I will not look upon. Take away from me the noise of your songs; I will not listen to the melody of your harps. But let justice roll down like waters, and righteousness like an everflowing stream."

— Amos 5.21-24

How We See It From Here

***Martha and Nathan Knoll** are missionaries in Thailand at Payap University in Chiang Mai, where Martha does community development work and Nathan serves on the staff of the Research and Development Institute (PRDI) at the university. Upon their return from home assignment they wrote about their projects and how work on them had continued to grow during their absence.*

The village has a small Christian church with a membership of about 40. A Christian women's group was formed from this congregation. Three women in the group decided to join together to try and get themselves out of their desperately poor circumstances and free from the vicious cycle of poverty. Two were single and still living with their families and the third was married with one child. All three had stopped going to school after the equivalent of sixth grade because they were needed to earn income for their families. They worked as farm laborers for ($1.20) a day. One day the three approached their pastor to see if he knew of any training opportunities. The pastor had read a flier from PRDI advertising a seamstress training project. He put them in contact with PRDI staff and all three decided to take the course. It was a tremendous struggle for them to pay for the cost of daily transportation, their only expense. Their families also suffered from the loss of income. When the course was finished they were qualified to apply for a job at a clothing factory in a town near their village. All three were hired and started earning ($4.80) per day. What a difference this meant! A factory job—under conditions most of us would consider thankless and harsh—was for them a lifesaver.

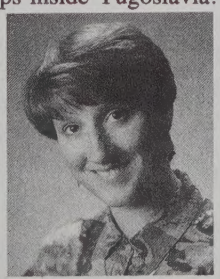
(These women) were not content to sit back and enjoy a better life for themselves. Instead, they reached out to help other women. (The expanded group) applied for a loan to conduct a seamstress training course of their own in the village. Now 40 women—Christian and Buddhist alike—are being trained and have a chance to improve their lives because of the determination and caring of these three special women.

***Bob and Olgha Sandman** serve as volunteer missionaries in Turkey, ministering to migrants and refugees out of a ramshackle factory in Bakirkoy, an Istanbul suburb. The city has become a magnet for refugees fleeing wars and ethnic cleansing and for economic migrants worldwide seeking a better life. Here are two stories from a recent letter.*

• Some of the most heart-wrenching stories are those of the families who have escaped Bosnia. Cerima, a 35-year-old physician, escaped Sarajevo with her 8-year-old son and her mother, as a refugee convoy passed in front of her house. In a matter of 15 minutes, she found out that they were allowed to join in and, taking only the clothes on their backs, they left.

Cerima froze as some Serbian soldiers stopped the convoy at the Croatian border, remembering the abuses committed against other Bosnian women. But they were only looking for money. Czechoslovakia did not want any more Bosnian refugees, so they ended up in Turkey. Now in Istanbul she is working for pitiful wages to support her son and mother.

• In another action of support for the Bosnian refugees, Olgha sent a letter to 10 state and national women's groups in the U.S. asking them to urge the United Nations Secretary General to take immediate action in regard to the atrocities committed against Bosnian women in refugee camps inside Yugoslavia.



***Alison Buttrick**, a Global Mission Intern, is a counselor for youth programs with the Pentecostal Church in Chile (IPC), in Curico. In an April letter she wrote about how the Chilean church celebrates "the living Christ," an experience also shared recently by a delegation from the UCC's Massachusetts Conference, which is in partnership with the IPC.*

It is the rare occasion that we of the U.S. Protestant church community pull out all of the stops and really let loose in celebration of the living Christ in our midst, shouting and dancing and clashing cymbals. Here in Chile, however, in the congregations of the IPC, I witness this celebration daily—in the church, on the streets, and in the homes of my Chilean hosts. My first worship service here was a startling experience, to say the least, after the relative solemnity of the small New England churches in which I grew up! At first the commotion felt like an intrusion, but I have come to appreciate the enthusiasm with which this community worships, embracing the exuberant invitation of the Psalmists to "make a joyful noise unto the Lord!"

I struggle to put into words all that I have seen, learned and experienced! I live in a warm and welcoming community where I fill my days interacting with members, sharing with the many youth, listening to their stories and responding to their numerous questions about my home. We wrestle together with the differences in our cultures, in economies, in faith experience, and learn that what serves in one context may make no sense in another. While we prepare our ministers through seminary education and the ordination process, most IPC pastors do not have the resources for formalized study. They depend instead on the guidance of God and of the church community, supporting their families through a second career as they pursue their call.

We also find common ground, recognizing that while we may experience the Holy Spirit differently, we are of the same global family with similar needs and concerns. I have explained that not all U.S. citizens know the kind of wealth Chileans see in North American films, that we struggle against hunger and poverty, even as Chile does. In turn they instruct me in the Chilean reality, a complex mix of impressive macro-economic growth and abject poverty, of comfortable middle class lifestyle and unresolved human rights abuses.

Issue Perspective: Ending

"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for all are one in Christ Jesus." (Galatians 3:28)

"The full and complete development of a country, the welfare of the world and the cause of peace require the maximum participation of women on equal terms with men in all fields." (Preamble to the United Nations Convention on the Elimination of All Forms of Discrimination Against Women)

Discrimination against women is a global phenomenon. It is also a sin. "Naming the sin" is prophetic, because such discrimination is so pervasive that it is often accepted and goes unchallenged. Yet the global community can not be "one in Christ Jesus" or know the fullness of life that God intends as long as women experience discrimination.

The United Nations Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) establishes rights for women not previously subject to international standards. CEDAW calls for recognition of the fundamental human rights and freedom of women, advocating equal rights with men.

The first of CEDAW's 30 articles defines discrimination against women as "any distinction or restriction made on the basis of sex which has the effect or purpose of impairing the recognition, enjoyment or exercise of human rights." The other articles set forth standards to end discrimination against women in certain specific areas. Among them are:

- Equal access to education, health and family planning;
- Non-discrimination in the workplace and equal pay;
- Job security in the event of marriage or maternity;
- Facilities for child care; and
- Equal access to financial services and credit.

Ratification

The most comprehensive bill of rights for women in existence, CEDAW has broad international support. The United States, however, has signed but has not yet joined the 117 countries which have ratified CEDAW since it was opened for country signatures on December 18, 1979.

The U.S. took the first step in the ratification process as outlined in the U.S. Constitution on July 17, 1980, when it signed CEDAW. According to Article II, Section 2, the U.S. President is empowered to make treaties by and with the advice and consent of the Senate. CEDAW was transmitted to the Senate Foreign Relations Committee on November 12, 1980. That Committee has yet to hold hearings to consider CEDAW's ratification. Once hearings have been held, the Committee would need to submit its report and recommendations to the full Senate. A two-thirds favorable vote of the entire Senate is required for advice and consent. When this occurs, CEDAW must be signed by the President to complete the ratification process.

U.S. ratification of CEDAW would strengthen the rights of women throughout this country. When a nation ratifies CEDAW, that nation must report its progress in fulfilling the Convention's provisions one year after ratification and every four years thereafter. The ratification would enable a legal monitoring system to begin uncovering and organizing documentation and case histories, revealing rights that may have been denied to women in the countr(ies) in question.

Foreign Relations Committee

Biden (D-DE)	Mathews (D-TN)
Brown (R-CO)	Metzenbaum (D-OH)
Coverdell (R-GA)	Moynihan (D-NY)
Dodd (D-CT)	Murkowski (R-AK)
Feingold (D-WI)	Pell (D-RI)
Helms (R-NC)	Pressler (R-SD)
Jeffords (R-VT)	Robb (D-VA)
Kassabaum (R-KS)	Sarbanes (D-MD)
Kerry (D-MA)	Simon (D-IL)
Lugar (R-IN)	Wofford (D-PA)

Human rights

The 1948 Universal Declaration of Human Rights articulates both civil and political rights, and explicitly states that all rights shall be granted without gender discrimination.

Human rights and the rights of women should be synonymous, but in actuality inequality and oppression are daily realities for many women. The 2.5 billion women of the world do not automatically benefit from universally declared rights. CEDAW takes the discussion one step further by articulating the historical, cultural and socioeconomic constraints which prevent women from exercising their human capacities to the fullest, and by calling upon the global community to address discrimination in concrete ways.

"The Ecumenical Decade: Churches in Solidarity With Women" was begun by the World Council of Churches in 1988 in response to the U.N. Decade for Women. The purpose was to empower women to participate fully in church as well as community life. Each country or region was invited to implement the goals of "the Ecumenical Decade" in ways appropriate for itself. The U.S. Committee for the "Ecumenical Decade" chose CEDAW as one of its principal emphases.

In keeping with our history in the ministry of liberation of all of God's children, the United Church of Christ has—for more than a decade—joined in advocacy efforts toward U.S. ratification of CEDAW. In 1987, General Synod 16 expressed "dismay that the U.S. has not ratified CEDAW," and called for an effort "to educate UCC members about CEDAW" and "to strengthen the United Nations' commitment to programs to improve the lives of women in this society and around the world."

CEDAW is no panacea for the global sin of sexism. It does provide, however, a chance for women and men around the world to see and name discrimination against women, to confess and to repent—and to work toward a day when all women have the opportunity to become all that God created them to be.

Susan C. Peacock, Secretary
Global Education & Advocacy

Discrimination Against Women

Suggested actions

- *Read* the text of CEDAW, available free in poster form from the Branch for the Advancement of Women, Room E-1272, Vienna International Centre, P.O. Box 500, A-1400 Vienna, Austria.
- *Join* with others to study CEDAW using the workshop design included in "Women in the World: Ending Discrimination," a UCC resource on CEDAW, available for $10 from United Church Resources, 800 N. Third St., St. Louis, MO 63102 or call 1-800/325-7061.
- *Plan* a special worship service using the liturgy and sermon notes contained in the 28-page booklet, "Toward U.S. Ratification of Human Rights Covenants" from NCCC/USA Human Rights Office, 475 Riverside Dr., Room 634, New York, NY 10115 or call 212/870-2424 (single copy, $1.50).
- *Lobby* for U.S. ratification. CEDAW is currently in the U.S. Senate Foreign Relations Committee. A favorable majority vote in this Committee is needed to move the CEDAW onto the Senate floor. Write letters to members of the Committee (see box) urging CEDAW's ratification. (All U.S. Senators may be contacted through their local offices (see your telephone directory) or at the U.S. Senate, Washington, D.C. 20510.
- *Promote* ratification of the Convention by wearing a CEDAW T-shirt available for $16.50 each from the Religious Network for Equality for Women (RNEW), 475 Riverside Dr., Room 812A, New York, NY 10115, 212/870-2995.

United Nations findings reveal that women do almost all the world's domestic work which, together with their additional work outside the home, means that most women work a double day . . . that women grow about half the world's food, but own hardly any land . . . find it difficult to get loans and are overlooked by agricultural advisors and projects . . . are one-third of the world's official labor force, but are concentrated in the lowest-paid occupations and are more vulnerable to unemployment than men . . . that, although there are some signs that the wage gap is closing slightly, women still earn less than three-quarters of the wage of men doing similar work . . . that 90 percent of countries now have organizations promoting the advancement of women, but that women—because of their poor education, their lack of confidence and their greater workload—are still dramatically underrepresented in the decision-making bodies of their countries.

— "The State of the World's Women"
United Nations, 1985

L.A. *(continued from page 2)*

Pilgrim has designed a $24 million residential and worship community. Morningside houses instructional services for preschoolers and handicapped students. Lincoln has a community feeding program. And at the Church of the Master there is an Afro-centric Education Center.

These efforts are being made in an attempt to be both faithful to the Gospel of Jesus Christ, and responsive to the needs of the communities where those churches reside. But the tasks required in LA—as well as across the U.S.—demand full cooperation and coordination.

Life goes on in Los Angeles, but it is only the tip of the iceburg in American society. The issues and concerns found on the streets of LA are not limited to this megalopolis. They are rampant and rapidly spreading to almost every hamlet and village in the U.S.

National church leaders can advocate for an effective urban policy that will bring jobs, justice and an end to violence in the inner cities. Renewed efforts to stop police brutality would go a long way toward solving the problems people face in their lives. One thing we in the UCC can do is join our brother the Rev. Benjamin Chavis who now heads the National Association for the Advancement of Colored People, by either becoming NAACP members, or renewing our memberships.

Our challenge is to move ahead and steer our cities and our nation in a direction that will make this a world fit for all God's children.

AMONG THE ROCKS

Hard, lifeless rocks are everywhere.
Granite leviathans heave through the swell of earth,
attended by shoals of boulders, pebbles, stones.
Land robbed of soil by too much use,
by scouring wind and rain,
remains with only rocks.
Drought leaves no sprout of grass,
no brown blade of last year's growth.

Hard, lifeless land, but not quite lifeless.
A lizard jerks her head into the air and dashes off.
Aloes hold on, even blossom in the dry.
A child picks his way among the stones,
tending the wasted remnant of the family herd.

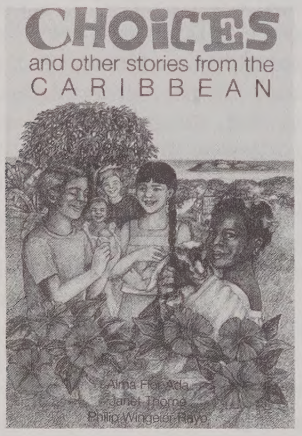
A year or more from now among the rocks
lizards will still run and aloes bloom.
The child?
Will that brown blade still hold to life among the rocks?

—Allen Myrick
Missionary to Zimbabwe

NEW RESOURCES: the Caribbean, refugees, global economics

From Friendship Press . . .

"The culture of resistance . . . has become today the spiritual factor that opens the possibility of surviving yet another imperialistic onslaught—of overcoming the present war of total extermination waged against the impoverished people of the world by the contemporary international economic order and international political system."



" . . . there is another side . . . that the tourists . . . may never even be aware of. And the 'friendly natives,' from the finely muscled 'beach boys' to the uniformed hotel employees, are not likely to tell. . . . After all, tourism means money and employment. Who would want to sell their country short by exposing the seamy side of paradise?"

These are two of many insights available from the new Friendship Press books *The Caribbean—Culture of Resistance, Spirit of Hope,* and *all a we a one.* The former describes how the colonial era's legacy of racism and classism permeates life there even today. The latter is from a Caribbean scrapbook of poetry and prose, song and art. Friendship Press has prepared study materials on the Caribbean, as well as global economics, for use in North American churches this year and next. Also available is a six-part study guide with Biblical reflections, song and worship ideas.

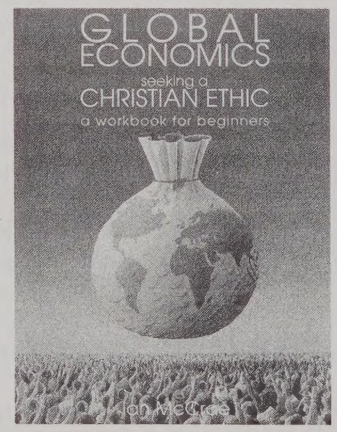
A video, *The Many Faces of the Caribbean,* looks at human diversity and moves readers away from stereotypes. The book *Choices* is about children's spiritual struggles (and has an accompanying teacher's guide).

Global Economics: Seeking a Christian Ethic offers stories and exercises, biblical and ethical reflections on basic principles for non-experts, and suggestions on how to help create a new economic order. Also available is a video on the debt crisis and a simulation game for youth/adults that teaches global economics via Caribbean realities.

For a descriptive brochure or to order, contact Friendship Press Distribution Office, P.O. Box 37844, Cincinnati, OH 45222-0844, 513/948-8733.

From *Scholastic* Magazine . . .

A free refugee-awareness video, "Make a Little Difference," produced by the United Nations High Commissioner for Refugees Office, is now out. Directed to youth, it is recommended for both public school and church school classes. For a copy, send teacher's name, school/church school name and address, along with a brief explanation of how the video will be used, to Mike Cusack, Scholastic, Inc., 730 Broadway, New York, NY 10211-0081.



From the Africa Office . . .

Free information packets are available on Mozambique, Somalia, South Africa, Zaire and Zimbabwe. The booklet *"It Was the Best of Times, It Was the Worst of Times, a Discussion on Economics From a Justice and Faith Perspective"* is still available at $2 each postpaid. Order from the UCBWM/DOM Africa Office at 475 Riverside Dr., 16th Floor, New York, NY 10115-0109.

Disaster response

One Great Hour of Sharing (OGHS) receipts and special gifts have made possible the following disaster aid since March 1993. (Figures in parentheses are disbursed from contributions for specific needs; the others are from OGHS.)

- $10,000, Church World Service (CWS), humanitarian aid to Cuba.
- $10,000, CWS, solidarity with women in the former Yugoslavia.
- $5,000, ($1,186), CWS, assistance to the former Yugoslavia.
- $1,718, Disaster Response Consultant's work helping storm victims in Florida.
- $10,000, CWS, victims of Florida snowstorms.
- ($5,000), CWS, Pinellas County (FL) Interfaith, storm victim house rebuilding assistance.
- ($20,000), Church of the Brethren, Florida storm victims.
- ($2,000), United Church of Christ in the Philippines (UCCP), victims of volcanic eruptions.
- $2,000, UCCP, rebuilding a church destroyed in a typhoon.
- $2,000, UCCP, typhoon repair to the College of Maasin in Leyte.
- $5,000, Central Pacific Conference/UCC, earthquake victims in Oregon.
- ($20,000), CWS, Mayan victims of Hurricane Andrew.
- ($2,000), CWS, rebuilding a widow's home destroyed by a tornado in Mississippi.
- $2,000, Kansas-Oklahoma Conference/UCC, tornado victims in Tulsa, OK.
- $2,000, Kansas-Oklahoma Conference/UCC, victims of tornados in Fairview, KS.
- $2,500, CWS, victims of Oklahoma storms.
- $2,000, CWS, mudslide victims in Ecuador.
- $2,500, CWS, Chile flooding.
- ($5,000), International Assistance Mission, Afghanistan, relief and emergency program.
- $3,000, Nebraska Conference/UCC, flood victims.
- ($20,000), CWS, to aid refugees on the Thailand-Burma border.
- ($2,000), repair of Rong Rong High School, Marshall Islands, due to typhoon damage.

The Sao Paulo Process: A lesson from the South

by Daniel F. Romero, General Secretary, Mission Program Unit

Launched in Indianapolis in 1989, the Sao Paulo Process is an ecumenical effort at living out the true meaning of partnership in mission. For decades, the North has been a dominant force in shaping and structuring global mission programs. Motivated by a desire to share mutually in decision making and in the use of God's resources, the National Council of Churches' Latin American & Caribbean Committee has restructured itself to include partners from the South.

The Sao Paulo Process is not a project but an attempt to create a new understanding of sharing life in Jesus Christ—in structure and behavior with greater inclusiveness. The concept itself is rather simple and is based on democratic principles such as equality, participation and representation. However, living out these principles within traditional institutional structures is quite a different matter. This new effort or "process" with colleagues from Latin America and the Caribbean has been relatively successful as suggested by an evaluation held at Lake Yojoa in Honduras last December.

One of the joys of the Lake Yojoa gathering was the participation of representatives from the projects, ministries and base communities supported by the church in the region—persons often excluded from such gatherings.

The general theme of the consultation was "Toward the Church of the Excluded: Resistance and Building the Signs of the Kingdom Among the Poor." What takes place when the excluded are included?

(1) There is a rich sharing of life experiences. Humans experience life very differently when seen in terms of struggles, hopes and dreams.

(2) This rich diversity of experience offers new insights into how scripture is understood, how theology is done and how one should respond to God's mission in a particular place.

(3) It is helpful for traditional institutional church folk to receive critiques of our attitudes and efforts from those whom we seek to serve in the name of God.

The analysis of the church that was presented at the evaluation helped reinforce the need for a Sao Paulo Process that is inclusive, where Biblical and theological discourse is open and diverse, and where decisions are commonly owned. The power of such an experience speaks for itself, and will inevitably transform structures into living instruments of God's mission.

The positive evaluation of this process supports the UCBWM decision to establish an office for the Global Sharing of Resources(*) that will, we hope, bring the same principles and dynamics to our understanding of global mission. The challenge posed by the Sao Paulo Process has implications for the UCBWM-DOM relationship, and for the United Church of Christ and the Christian Church (Disciples of Christ). Can we find new ways to affirm that *all* resources—human and financial—find their origin in God; that sharing includes giving *and* receiving; that the communion of bread and common cup demands a *radical* inclusiveness?

Teaching at the Latin American Bible Seminary in Costa Rica, Elsa Tamez—of Mexican origin—recently addressed the issue of "God's Election, Exclusion and Mercy" by way of a Bible study of Romans 9-11 (*International Review of Mission,* Vol. LXXXII, No. 325, January 1993). She concludes that "God has to prefer those who have been excluded by society. And the reason is that they are more in need of God's solidarity. By being accepted by God in a preferential way, they give witness to God's love, extended to all persons."

That certainly was our experience at Lake Yojoa.

* *(See related GSR story, page 1.)*

Church representatives adopt mission document

A team of about 20 persons representing five denominations met in March in Bendorf, Germany, to discuss mutual and international mission. A document adopted at the consultation, known as a "Team-Visit," proposes that economic justice be more central in the denominations' world mission ministries—with particular attention paid to the environment, debt crisis, women's issues and church structures.

Communions represented were the Evangelical Church of the Union (EKU), Germany; the United Church of Canada; the United Church of Christ/USA (also representing the Christian Church, Disciples of Christ in the U.S. and Canada); and the United Church of Christ in the Philippines (UCCP). The EKU took the initiative of planning the Bendorf consultation.

The discussion of an interdenominational relationship has emerged from a history of more than a decade. A 1981 UCC General Synod resolution established a UCC-EKU relationship, and includes language which the UCC-EKU Working Group understands as a call for joint UCC-EKU action in mission.

In 1988, the Working Group and its EKU counterparts identified the UCCP as the partner with which the joint mission activity would be shared. Further discussion was held at the 1991 World Council of Churches' Assembly in Canberra, Australia, at which time—at the EKU's suggestion—the Canadian church was added to the conversation.

Participants toured and met with church groups in Germany. At the Bendorf gathering there was time to strategize mission which could unify and strengthen ecumenical connections between the denominations. Representing the UCC/USA and the Disciples in the U.S. and Canada were Dorothy Berry, member of the UCC/EKU Working Group; Sharon Prestemon, former UCBWM Peace & Justice Intern to the Philippines and a recent graduate of Chicago Theological Seminary; and Terry Provance, UCBWM Secretary for World Ministries in the U.S.

Sharon Prestemon leading a discussion on women's issues at Team-Visit.

CHRONICLE

APPOINTMENTS

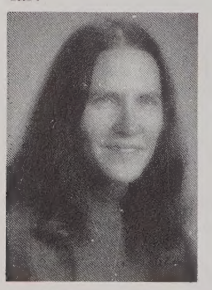
AFRICA: Scott Couper-Dey, Volunteer, three months beginning May 15, 1993, while he serves with the Evangelical Presbyterian Church, Ghana, and the Lesotho Evangelical Church in small projects assessment. Joint Appointment with the Christian Church (Disciples of Christ). His home church is Neffs Union Church, Neffs, PA.

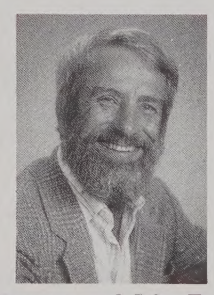
CHINA: Patricia J. George, Regular, two years beginning Aug. 1, 1993, to teach college-level English. Joint Appointment with the Disciples.

GREAT BRITAIN: Margaret L. and Richard L. Dodds, Associates, four years beginning Sept. 1, 1993, while they serve with the churches of the Bradford District of the United Reformed Church, Bradford, England. They are members of Cleveland Park Congregational UCC, Washington, D.C.

GUATEMALA: Linda M. McCrea, Common Ministry Appointment, three years beginning June 1, 1993, to serve in ecumenical efforts in the resettlement of refugees, especially in the northern and western parts of the country. She is a member of Downey Avenue Christian Church, Indianapolis, IN.

INDIA: Dr. J. Manfred and Gerda S. Laun, Volunteers, six months beginning Jan. 1, 1994, while Manfred serves as consultant to hospitals in India and as a UCBWM representative for legal and property matters, and Gerda continues services to the pharmacy and other units of the Evangelical Hospital, Khariar.

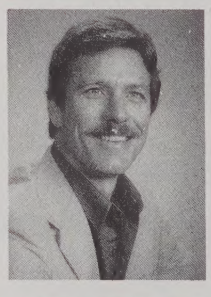




ISRAEL: Linda L. Ammons and John E. Worrell, Regular, two years beginning Sept. 1, 1993, both assigned to serve at Bir Zeit University in Ramallah, on the West Bank. Linda will teach anthropology and John will work at the Archaeological Institute of Bir Zeit. Joint Appointment with the Disciples. Their home church is First Congregational, Brimfield, MA.

JAPAN: Jeffrey Mensendiek, Regular, three years beginning April 1, 1993, to serve as Director of the Gakusei Student Center in Sendai. Joint Appointment with the Disciples. Home church: First Congregational, Berkeley, CA.

KOREA: Hyo-Jung Kim, Regular, three years beginning April 1, 1993, to serve as administrative assistant to the general secretary at the national headquarters of the Presbyterian Church in the Republic of Korea. Joint Appointment with the Disciples. She is a member of Cambridge First Korean Church, Cambridge, MA.



MOZAMBIQUE: Benjamin J. and Beth M. Weisbrod, Regular, three years beginning July 1, 1993, while they serve as lay/clergy Christian educators/consultants in the Maputo, Mozambique, Region of the United Congregational Church of Southern Africa. Joint Appointment with the Disciples. Home church: Stonybrook United Methodist, Gahanna, OH.

PHILIPPINES: Danford M. and Emily H. Byrens, Regular, to serve on the music faculty of Silliman University, Dumaguete City. Joint Appointment with the Disciples. They are members of the Olivet Congregational Church, Olivet, MI.

PHILIPPINES: Jose A. Malayang, Volunteer, three months beginning Aug. 1, 1993, while he serves in the Partnership Program of the United Church of Christ in the Philippines. He is a member of the Los Angeles Filipino-American UCC, Los Angeles, CA.

PHILIPPINES: Renate S. Rose, Volunteer, three years beginning Nov. 1, 1993, while she teaches New Testament at Union Theological Seminary, Manila. Home church: Church of the Crossroads, Honolulu, HI. Joint Appointment with the Disciples.

POLAND: Jack F. and Helen L. Hustad, Regular, three years beginning Sept. 1, 1993, while Jack serves as pastor of the Warsaw International Church and as liaison between the supporting bodies and appropriate denominational and ecumenical church structures in Poland. Jointly appointed with the Disciples, the Evangelical Lutheran Church in America and the Reformed Church in America. He was formerly pastor of the International Church of Copenhagen, Denmark.

TAIWAN: Vivian T. Su, Regular, three years beginning May 1, 1993, as English language editor/writer for Taiwan Church Press. Joint Appointment with the Disciples. She is a member of the Trinity Taiwanese Church, Ridgewood, NY.

REAPPOINTMENT

Karen J. and John S. Campbell-Nelson, Regular, two years beginning May 1, 1993, with Satya Wacana Christian University, Salatiga, Indonesia. Karen is assigned to university-related communications programs and John serves as a faculty member for the graduate program in religion and society. Joint Appointment with the Disciples.

Barbara M. DeSouza, Common Ministry Appointment, three years beginning Aug. 1, 1993, while she serves at the Institute of Religious Studies (ISER) in Rio de Janeiro, Brazil, assigned to "SOFIA—Women, Theology and Citizenship," a project of ISER, as an advisor for their program of education and training in areas of health and sexuality.

David N. and Joyce L. Murchie, Regular, five years beginning July 1, 1993, in Sendai, Japan. David is assigned to North Japan College as a teacher of Christian Studies. Joyce is involved in women's, children's and community projects. Joint Appointment with the Disciples.

Robert G. Stieber, Regular, three years beginning May 1, 1993, for work among churches in Japan. He also does human rights work for the Buraku Liberation Center. Joint Appointment with the Disciples.

(continued on page 11)

Chronicle, continued . . .

George and Jane Sullivan-Davis, Common Ministry Appointment, four years beginning Oct. 1, 1993, in Santiago, Chile. George is assigned to research and educational projects within the Church and People Unit of Taller PIRET. Jane will serve as the National Council of Churches of Christ/USA's regional representative for the Andean Region, with responsibility for NCCC/USA relationships with churches and ecumenical organizations in Bolivia, Colombia, Peru, Ecuador and Chile.

HOME ASSIGNMENT

John C. and Shakuntala E. David, Micronesia, six months beginning July 1, 1993.

Colin D. and Karen H. Glenn, Nicaragua, five months beginning Aug. 1, 1993.

David T. Grogan, Zambia, two months beginning Dec. 1, 1993.

Peter D. and Peggy B. Jenks, India, 12 months beginning Aug. 1, 1993.

Mark C. and Virginia H. Thelin, Taiwan, one month beginning June 15, 1993.

Bruce E. Van Voorhis, Hong Kong, six months beginning Oct. 1, 1993.

RETURN TO FIELD

Armin and Evelyn Kroehler, Japan, as of July 1, 1993, after a home assignment of three months.

TERMINAL LEAVE

Edith N. Harris-Bernard, Jamaica, for three months beginning April 1, 1993. Her resignation was accepted with regret as of March 31, 1993.

Gary R. Hoff and Linda S. Petrucelli, Taiwan, five months beginning Sept. 1, 1993.

RETIREMENT

Gerda S. and J. Manfred Laun, India, as of May 31, 1993. (See Appointments, pg. 10.)

Barbara Mensendiek, Japan, as of May 31, 1993.

Johannes E.H. and Sylvia N. Meyer, Turkey, as of Sept. 30, 1993.

Melvin A. and Nancy P. Wittler, Turkey, as of March 31, 1993.

LOSSES TO THE FAMILY

Fern A. Meyering, who served in Turkey from 1928 to 1933, died March 5 in Mankato, MN. A native of Ontario, Canada, she was 96. She is survived by a son Ralph of Heidelberg, Germany, and a daughter-in-law, Dorothy Meyering, of Owatonna, MN.

Losses, continued . . .

Gwendolyn Perry, who served in Turkey from 1923 to 1931, died at the age of 97 years.

Cornelia L. Rodeheffer Schroer, who along with her late husband Gilbert served in Japan for 47 years, died April 11 at the age of 93. A daughter and son-in-law, Evelyn and Armin Kroehler, are also missionaries to Japan, having served there since 1950.

A native of New Knoxville, OH, Mrs. Schroer and her husband first went to Japan in 1922 and after language study in Tokyo were sent to central Japan to plan and direct construction of the Morioka Zenrinkan (Good Neighbor Center), where they developed a many-faceted program of community service and Christian education.

Interned at the outbreak of World War II, Cornelia and her two daughters, Evelyn and Nancy, were separated from Gilbert, who was sent to solitary confinement for seven months before the family was repatriated to the U.S. They remained stateside for the next 14 years, while Gilbert served as executive of the Commission on Missionary Education under the Board of Christian Education of the Evangelical & Reformed Church. During these years, Cornelia served as president of the Lancaster, PA, Council of Church Women, as President of Missouri Church Women United, and as President of the Webster Groves, MO, Church Women United.

In 1954 the Schroers returned to Japan and, after brief work with rural churches, began work once again at Morioka Zenrinkan. At one time or another during the post-war period, Cornelia served as principal of the Odaka Church kindergarten, Christian educator at Miyagi Gakuin Kindergarten Training School, taught Christian education at Seikatsu Gakuin and Kubo Gakuin, and taught English at Iwate University and to student, women's and professional groups.

After official retirement in 1970, the Schroers remained in Morioka volunteering services as needed. During this time, Cornelia completed a doctoral program at Eden Theological Seminary, St. Louis, MO, earning her Doctor of Ministry degree at the age of 81, followed by ordination in the UCC.

She is survived by two daughters and their husbands, Evelyn and Armin Kroehler, Fukushima, Japan, and Nancy and Robert Tomlinson, Torrance, CA.

Margaret W. Tong, who served in the Philippines from 1931 to 1945, died March 14, 1993.

Church joins hands

Westmoreland Congregational UCC in Bethesda, MD, has launched a partnership with a Palestinian Christian church in Nazareth. The church's Middle East Committee has decided to undertake three projects during the next three years. They are: (1) To provide a small scholarship for a college student from Christ Church in Nazareth, and seek out scholarships at UCC colleges for others;

(2) In cooperation with the National Cathedral, Westmoreland will send a group of 12 high school/college students from both congregations to participate in a workcamp run by the Rev. Riah Abu El-Assal, vicar of Christ Church, for one month in summer 1994. (That same summer, Westmoreland hopes to host six or more Palestinians from the Nazareth church at a UCC workcamp and at the two American churches);

(3) To plan a trip of about 12 members to Israel/Palestine. Riah, an Episcopal priest, visited Westmoreland in October 1992 and told about the situation of "Arab Palestinian Israeli Christians," a minority within the minority, urging his listeners to become personally involved in the Middle East through the partnership.

He described some of the deprivations Palestinians endure in Israel—few educational opportunities, little political representation, restrictions on travel and the inability to return to their homeland. Israelis seem to have forgotten how they were the oppressed, he said.

"We want to do more than welcome you as pilgrims who want to walk where Christ walked. We want you to walk with us as partners in mission. If you want a continuing Christian presence in the Holy Land," he remarked, "we need to develop a strategy of Christian partnership and fellowship that encourages us to stay."

Riah is a contributor to Middle East statements of the World Council of Churches.

GIFTS RECEIVED IN MEMORY OF

Eleanor Champe
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Marie Feierabend
Barbara L. Ford
Richard Lewis Jackson
Alvin C. Brewer
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Ruth Starkey
Carol Molin
Ann M. Goetz
Loren E. Noren
Mr. & Mrs. Sterling Whitener
Robert Porter
Meiriona M. Anachker
Eileen & Hal Banks
Liz & Edward Carpenter
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Petrucelli

(continued from page 1)

expression of global sharing.'' She will begin Sept. 1.

In her work at the Fishermen's Service Center (FSC) in Kaohsiung, Taiwan, Petrucelli witnessed firsthand ''the lopsided development of the island's deep-sea fishing industry, which emphasizes economic development at the expense of human well being. . . . As the global commons is depleted and whole fish stocks dwindle and disappear in the Philippines, India, Indonesia and throughout the islands of the South Pacific, less industrialized fishers struggle to catch enough to feed their families,'' she said.

In addition to her hands-on background in social service and global perspective on equitable distribution of the world's wealth, Petrucelli has participated in numerous international meetings and delivered papers addressing development issues in the world's fishing sector, all of which helped her develop an extensive international network of non-governmental organizations, human rights organizations and church groups.

She has co-written articles about Taiwan with her husband Gary Hoff, an artist and English language editor at the *Taiwan Church Press*, which have appeared in *The Christian Century, United Church Observer, Presbyterian Record, United Church News, Presbyterian Survey,* and *Islands and Highlights* magazine. She has also had a number of articles about Taiwan's fishworkers translated into Chinese and published in the FSC *Fisherman's News* and the Presbyterian Church in Taiwan's *Church Press*.

Meetings connected

The Executive Committee of the United Church Board for World Ministries in April voted to hold the 185th UCBWM Annual Meeting in conjunction with the Faith Works 1994 event at Purdue University, West Lafayette, IN. The Annual Meeting will run June 30 to July 6. Faith Works, a UCC-wide event, is set for July 2-6. Educational components of the Annual Meeting by staff, missionaries and Corporate Members will be incorporated into the Faith Works offerings, making them available for other participants.

Vision of global ministries

(continued from page 1)

in other lands join together in attempting to discern God's vision for us all.

We in the UCC and our sisters and brothers in the Christian Church (Disciples of Christ) have been working increasingly more closely in global ministries for over two decades now. We share staff in the U.S. and overseas, and carry out our work in common in most regions of the world. In 1989 our own General Synod and the Disciples' General Assembly each affirmed that we ''make deliberate commitment to engage in mission together, wherever and whenever possible.'' (Resolution on Ecumenical Partnership, 1989)

The common vision of global ministries emerging from joint work by the directors of the UCBWM and the Disciples' Division of Overseas Ministries, staff and missionaries, and representatives of partner churches from outside the U.S. and Canada affirms a shared life in Jesus Christ. Within the context of an ''ecumenical global sharing of resources and prophetic vision of a just and peaceful world order, joining with God's concern for the poor and oppressed,'' the following principles guide our current understanding:

(1) ''Within covenantal bonds with other partner churches and ecumenical bodies throughout the world, we commit ourselves in Christ to share life, resources and needs.

(2) ''As part of the ecumenical church and in response to particular historical and geographical contexts, we affirm our commitment to share persons in mission.

(3) ''We commit ourselves to discovering and sharing exciting new ways to sing the song of faith—hearing, telling and participating in the story of God's love in Jesus Christ.

(4) ''Relying upon God's grace, we commit ourselves to share in God's healing of God's continuing creation.

(5) ''Recognizing the freedom of God's Spirit to act in diverse ways, we commit ourselves to engage in dialogue, witness and common cause with people of other faiths and movements with whom we share a vision of peace, justice and the integrity of creation.'' (''Toward a Vision of Global Mission'')